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From the Christian Disciple.

SCRIPTURAL EXPOSITION.

"But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

These words have been frequently understood as denoting the natural inaptitude or incapacity of man to receive and discern the truths of religion; and they have been regarded by many Christians as an evidence of the corrupt and disordered nature of man before it is regenerated by the special influence of the spirit of God. A candid examination of the passage, however, may show that this is not its meaning, and point out the important instruction it really conveys.

The word *natural* in this passage, has no relation to the condition or character of men by nature, or as they are formed by the hand of their Creator. If we consider simply the nature of man, we shall find in him nothing worthy of blame or deserving of punishment; nothing, which violates any law, or is opposed to goodness; for that nature is the work of God, and the works of his hand are good. But rational beings, who are formed aright may become sinful by the voluntary perversion of those powers which were originally pure. The single fact then that mankind betray an inclination to sin, when they become capable of moral action, is no proof of any thing wrong in their nature, or in their original constitution. If temptation could operate on Adam and Eve in Paradise, without a sinful nature, then it may operate on mankind in the early period of their existence, without indicating, that they are sinners by birth, or are born with depraved hearts.

Our first inquiry is, what is meant by the *natural* man? The answer, which most readily suggests itself to many, and with which they rest contented, is that it denotes man, as he comes from his Creator, as he is born, or created. And at this answer from one, who confines himself wholly to the import of the word as it stands in our translation, and has no other means of understanding its sense, we should not have occasion to be much surprised.

But he, who undertakes to be a teacher and should quote this passage as a proof of what man is in his natural state, convicts himself of ignorance, or of something worse, for which he has no excuse. The truth is, the word here translated *natural*, (agreeably to the interpretation of Doddridge, Macknight and many judicious critics) has no relation to the character or condition of men, as they are formed, or as they come into the world. It denotes not what they are by nature, nor any part of their original constitution, but what they are by the perversion or abuse of their nature, or a character, which is strictly *unnatural*.

The word should have been rendered *sensual*, *vicious*, *corrupt*; and it denotes the character of those, who are under the dominion of base and depraved passions, who have rendered themselves slaves to their animal propensities, and who have no higher or holier object than the gratification of their animal appetites. We have the same word twice, at least, rendered in this manner in our common translation. It is said in James, "This wisdom descendeth not from above; but is earthly, *sensual* (or *natural* *psuchikos*) devilish." Jude speaking of those whom he terms ungodly sinners, declares, "These be they, who separate themselves, *sensual*, not having the spirit." No intimation is given, that this term is applicable to mankind in a state of infancy, or that it describes their natural state or character.

On the other hand, the period of childhood and youth is peculiarly favorable for receiving the things of the spirit of God; the instructions and precepts he has given in his word. Then is the mind most susceptible of those impressions, which the truths of the gospel are designed and fitted to produce. Then is there the least opposition to the genuine influence of Christianity. As yet those evil habits are not formed, which are subdued with so much difficulty, that the change is compared to the "Ethiopian changing his skin and the leopard his spots." But when men have corrupted their ways, voluntarily abused or perverted their nature and faculties; when they have indulged their vicious inclinations, and by indulgence converted them into habits; it becomes exceedingly difficult for them to return to the right way; their aversion to the gospel acquires strength; and they become more and more insensible to their influence of religion and virtue. The course, which they pursue, marks their dislike to the gospel; they undervalue its instructions, promises, and rewards. While this is their disposition, they cannot perceive the value, beauty, or excellence of these truths, which the scriptures unfold.

This leads to a second inquiry, very important to a correct interpretation of this passage. In what respects is the sensual, or vicious man incapable of knowing the things of the spirit of God? i. e. as we may understand it, of apprehending the truths and objects of religion? Has he any want of capacity of knowing all, that it is required of him to know? Is there any natural blindness of understanding, which in the use of appointed means he is unable to remove? The reason of things and the plain declarations or deductions of scripture show, that there is not. He has all the powers of a moral agent, and is capable of performing all his duty.

The text, and other similar passages imply no more, than that men, while they remain *sensual*, or *vicious*, cannot relish the things of religion, cannot love God, and cheerfully perform the duties of piety and morality. There is a strong distaste or indisposition of mind towards these duties. No man can at the same time pursue two courses; or cherish two states of affection, so opposite as those of vice and virtue, of sin and holiness. To choose one of them is to abandon the other. To have a taste for one implies a dislike of the other. He therefore, who prefers to gratify his sinful propensities, cannot, while this is his character, cordially receive the doctrines, cultivate the spirit, or perform the duties of Christianity. This, it may be presumed, will be admitted by all, who consider the subject. But does the text, or any similar passage denote that wicked men have no control over their hearts, dispositions, characters or actions? Does it imply the least necessity, that they remain as they are till some supernatural influence takes place within them? Does it imply, that they are dependant on God for the dispositions of their hearts and the obtaining of their salvation in any different sense from that, in which they are dependant on him for other blessings? This were virtually to deny the moral agency and accountability of man. If it were said the idle man cannot procure the comforts of life for himself or his family, nor can he know the pleasures and advantages of industry, would any one understand from this, that the idle man cannot become diligent, or that he has no control over his own actions? What is said of him relates to him only as an idle man. Whatever may have been his indispositions to labor, whatever difficulties may attend a change of his habits, who can question, that it is still in his power to cease from his idleness, and to acquire the taste and habit of virtuous industry? If we did not believe, that all this was possible, we could not blame his indolence. We never blame a man for a particular course, or action, if we know there is an insuperable obstacle to his doing otherwise. The same principle in its utmost extent is to be applied to this subject. The sensual, or wicked man cannot receive or know, the things, that are revealed by the spirit of God. But does he necessarily remain a vicious man? Has he no power to reform? Is he endued with no capacity to form within himself a different disposition and character? He is not bound with fetters, which he cannot break, and then commanded to walk. The commands of God are reasonable, and require no more than we can perform; they all imply the possession and exercise of our moral powers. His commands are, "Wash you: make you clean: put away the evil of your doings from before mine eyes: cease to do evil; learn to do well." "Make you a new heart, and a new spirit, for why will you die?" "Awake thou, that sleepest, and arise from the dead; and Christ shall give you light." "Repent and be converted. Cleanse your hands, ye sinners, and purify your hearts." Now in view of these commands, let me ask, does God require what man can perform, or what he cannot perform? In other words, are his commands just or unjust? It is not to be supposed, that there can be a moment's doubt upon this subject. The commands of God show with perfect plainness what men ought to do, and what they can do. There is a certainty upon this subject, which resembles the consciousness we have of our own existence, and which by no sophistry or metaphysical reasoning can be diminished.

But perhaps it is asked, are we not dependant on God for a new heart? Undoubtedly we are; but in the same manner, as we are dependant on him for the common blessings of life. Are not all the comforts we enjoy, the fruits of his unmerited goodness? Is there any thing, which we possess, derived from any source, but his rich exhaustless bounty? Do we breathe his air, do we walk his earth, do we exert a thought but by the breathe, and strength, and understanding he has given us? Does any one imagine, that we can procure our sustenance without his agency? There is nothing more absolute and entire than our dependance upon Him; but we are not to separate the gifts of his grace from the bounties of his providence; and let our dependance for the one illustrate our dependance for the other. Our dependance in temporal things does not interfere with the discharge of our whole duty in relation to them. We are able to provide for ourselves in every sense, in which this is required. If we pursue the course which

is pointed out, God will prosper our efforts. We are not able to command a crop of corn into existence—nor is this our duty; but we are able to pursue the method, which divine wisdom has appointed for the attainment of this and other comforts of life. There is a course equally plain with regard to our spiritual interests. We are not able without divine grace to form ourselves to holy dispositions and virtuous habits. But that grace is uniformly granted to them that seek it, and who use the established means of moral and religious improvement.

It is of great importance to our humility and piety that we realize this dependence on God for the assistance of his spirit to form us to virtuous dispositions and habits, which are the indispensable qualifications for future happiness. But it is equally important for us to remember, that this assistance is granted in answer to prayer, and in co-operation with faithful endeavors; that if we diligently employ the means we shall not fail of the end. We must be careful to entertain upon this subject views worthy of God, of his goodness and moral government, and of ourselves, as rational, free and accountable creatures. We are taught from the lips of the Savior, "that if any man will do the will of God, he shall know of his doctrine;" he shall have a practical and saving conviction of Christian truth. This promise of Jesus Christ affords the best illustration of the passage we have been considering from St. Paul; and may guard it from the false interpretation, by which it has been obscured. It teaches us, that there is nothing but sin, that shall darken the light of God's truth in our souls: that it is not our nature as it comes from God, but our vices, our evil habits and our sensual lives, that confound our moral vision, and give us over to undiscerning minds. "A good life," says the eloquent Taylor, "is the best way to understand wisdom and religion; because by the experiences and relishes of religion there is conveyed to them a sweetness, to which all wicked men are strangers; there is in the things of God, to them that practice them, a deliciousness that makes us love them; and that love admits us to God's cabinet, and wonderfully clears the understanding in purifying the heart. So long as we know God only in the way of man, by contentious learning, by arguing and disputing, we see nothing but the shadow of him, and in that shadow we meet with many dark appearances, little certainty and much conjecture. But when we know with the eyes of holiness, and the intuition of gracious experiences, with an obedient temper, and in the peace of enjoyment, we shall hear what we never heard, and see what our eyes never saw. And then the mysteries shall be opened to us, and clear as the windows of the morning. And this is the meaning of that fine passage of the apostle, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;' and we may add, of that declaration of the prophet, 'None of the wicked shall understand; but the wise shall understand.'"

[From the Gospel Anchor.]

A PRACTICAL REFUTATION OF A Favorite Argument.

There is no more common argument brought against the believer in Universal Salvation, than this—that if he were sincere in his religious profession, he would become the author of his own destruction; or to use the popular way of expressing the sentiment, he would cut his throat and go to heaven. It has been in vain urged by the advocate of universal grace, that the same doctrine which insures the ultimate happiness and holiness of the human family, teaches at the same time, a performance of every moral duty, and the abstaining from all those actions which are of evil tendency. It has been in vain urged, that the assurance of our heavenly Father's love and protection, so far from leading to the commission of any rash act, is the strongest possible motive to an humble acquiescence in the divine dispensations of his providence and a willing dependence on him, under all the varied circumstances in life. These arguments, reasonable as they are, avail nothing with the believers in endless misery; but, destitute of the holy feelings of love and gratitude, they contend that if their salvation was clear to their own minds, they would violate the plainest principles of duty. They consider the love of self, paramount to all other considerations, and they would hesitate to take no step which would conduct to immediate enjoyment.

We have had an ample opportunity of testing the sincerity of those professions, since the prevailing epidemic has visited this city; and as far as our experience has gone, we must candidly confess that the most orthodox saints have been as much attached to life, and as afraid of going to heaven, as if they were Universalists. In the very commencement of the pestilence, the most wealthy among these holy professors took their departure for the country. The panic was pretty general, and they seemed so much afraid that they should be called upon to leave this troublesome world and take their flight to celestial habitations, that they left the devoted city, and fled beyond the mountains.

Those whose circumstances would not permit them to emigrate and who consequently have remained, appear to cling to life with as much tenacity as their unconverted neighbors, and seem equally afraid of being snatched up to heaven in a hurry. They use an equal quantity of chloride of lime, and abstain from food which they esteem injurious, lest they should be transported unawares to the heavenly Jerusalem. To use a witty expression, which we lately heard, they seem more afraid of going to heaven, than their unconverted neighbors do of going to hell.

These remarks do not apply to the people only, but may be appropriated to the priests with equal truth. We have certain information, that one of the orthodox divines of this city, refused to attend the funeral obsequies of one of his own flock, who died with the Cholera, lest he might take the infection and have to accompany his disciple to the courts above.

From these simple and indisputable facts, we have arrived at the following conclusions. That life is sweet to saint and sinner—that the former cling to it with quite as much tenacity as the latter. That when the saint consents to resign his being, it is from the consideration that he can hold life no longer; and if there were a sufficient prospect held out for his recovery, he would willingly forego the enjoyment of his celestial paradise, and remain as long as possible on this terrestrial ball. When, then, we shall see the saints willingly resigning this life and courting death, we shall be disposed to believe their sincerity, when they affirm that if they were Universalists they would commit suicide—and not before.

REPENTANCE.

Among the various duties enjoined upon us, is that of repentance. It may be well then that we examine into the meaning of the word, and show the motives that should be urged. Dr. Johnson in an Essay on this subject presents the following views—'Repentance is the relinquishment of any practice from the conviction that we have offended God.' Few writers perhaps, have done more to correct the moral sentiments of mankind than this celebrated author. He was indefatigable in his labors, and his works will last as long as the language in which they were composed. But whilst we would be the last to disappreciate the extent of his labors we do not feel bound to receive his errors. His theology was taken from the popular systems of the day. His great mind was never led to examine the foundation upon which they rested. This is evident from his definition of repentance. It places the Deity in a point of light wholly irreconcilable with infinite perfection and goodness. It supposes him to be offended with the sins of mankind. A variety of reasons may be offered to show the falsity of such a notion. Both Scripture and reason plainly teach that God is immutable. 'God is not a man, that he should lie, nor the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' From this passage, it is evident that no change can be effected either in the character or counsels of God. He cannot therefore, be offended at the follies and imperfections of his creatures. If anger ever dwelt in him, it would dwell there forever, for he is without variableness or shadow of turning.—We believe, therefore, that a better definition of repentance may be given. Repentance is the relinquishment of any practice from the conviction that we have done wrong. Or to present a still more brief definition: 'Repentance is reformation.' A conviction of guilt must first be produced in the mind before reformation can take place: then 'the wicked will forsake his way and the unrighteous man his thoughts and return unto the Lord, and he will have mercy upon him and unto God who will abundantly pardon.'

But what are the means to be employed to bring men to a state of repentance? Endless misery has been insisted on for ages. It has been thoroughly tried, and found wanting. Nothing will ever effectually bring the world back from sin to holiness but a display of the benevolence of Deity. Eternal punishment may terrify but cannot reform. It rouses the passions but reaches not the affections. St. Paul says the goodness of God leadeth to repentance. Let this theme then, be dwelt upon, and we shall soon behold reformation in society. Endless misery produces despair and self-immolation. It produces evils infinitely worse than those which it proposes to cure. It is indeed evil itself, in the worst form. What! preach the eternal duration of sin and misery to prevent crime. This is like adding fuel to the flame or overcoming evil with evil.—Add to this too, the idea generally associated with it that wickedness is a happier and more prosperous state than virtue, and we have a doctrine exactly calculated to fill the world with vice and misery. Let the goodness of God and a state of eternal holiness then be the themes employed to produce repentance, and we shall soon see the fruits of righteousness in society.

Religious Inquirer.

Character of Nebuchadnezzar.

We have a particular account of this king in the Bible. And as it is interesting to look at human nature as it shows itself in the great theatre of life, we propose to offer a few remarks on this character. In every individual we shall find vice and virtue, truth and error. In the character under consideration, the first vice that displays itself is pride. Walking through the streets of Babylon, he exclaims in all the loftiness of pride, 'Is not this great Babylon which I have built?' This vice always makes man appear foolish in the extreme. It destroys the lustre of every other virtue which he may possess. It is, however, a vice which prevails to a very great extent in our world, and one which it is extremely difficult to correct. It manifests itself in a thousand different ways, and generally leads to the most fatal results. But this was not the only fault in his character. He was passionate in the extreme. He was angry with the magicians and the soothsayers merely because they could not relate to him a dream which he himself had forgotten. Passion wholly unfits the mind for action and destroys many of the pleasures of life. It degrades the character and enervates the powers. We forget in what true greatness consists. It does not consist in conquering others or in swaying the sceptre over an extensive empire. 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.' He who conquers himself then is the greatest hero. To conquer a single vice is greater than to overcome the most powerful enemy on earth. But Nebuchadnezzar sought greatness in riches and power, the same phantoms that have deluded men for ages. With all his other faults, he had too much religion. Let not the reader be startled—let him not think we are opposed to 'pure and undefiled religion.' But he must remember, that there are two kinds of religion, one is to be cultivated and the other to be destroyed, one is like the deadly viper, and the other like the innocent dove. They are both spoken of by St. James: 'If any man among you seemeth to be religious, and brideth not his tongue but deceiveth his own heart, that man's religion is vain. Pure and undefiled religion before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep ourselves unstained from the world.' But did Nebuchadnezzar's religion consist in visiting the widows and fatherless in their affliction? No. It consisted in oppression. He persecuted others merely because they would not bow to his idol god. He erected a fiery furnace on purpose to burn them. His religion was false. It consisted, not in doing good, but in doing evil. He had great zeal but it was a zeal that was not according to knowledge.—Such religion has been too frequently manifested in our world. Let us all examine ourselves and see whether we are acting from a persecuting spirit or from the mild and generous spirit of the gospel.

PRAYER.

Speaking of the 'duty of prayer,' Dr. Blair makes the following beautiful remarks. 'To what purpose, it may be urged, is homage addressed to a being whose purpose is unalterably fixed; to whom our righteousness extendeth not; whom by no arguments we can persuade and by no supplications we can mollify? The objection would have weight, if our religious addresses were designed to work any alteration on God; either by giving him information of what he did not know; or by exciting affections which he did not possess; or by inducing him to change measures which he had previously formed.—But they are only crude and imperfect notions of religion which can suggest such ideas. The change which our devotions are intended to make is upon ourselves, not upon the Almighty.'

We know of no author who has expressed our views of this important subject more clearly than this great divine. We wish that such sentiments were more generally received. But we can hardly persuade ourselves that our feeble services have no effect on the Being whom we worship. We forget that he is infinitely happy within himself. We admire the language and sentiments of the great apostle on this subject. Speaking of the Almighty before the philosophers at Athens he says, 'God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needeth any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth.'

Prayer is designed to amend and improve the heart. Who, for instance, can pray for the forgiveness of an enemy, and not feel the importance of exercising a forgiving spirit towards him? By the expression of our gratitude towards God, we enjoy his blessings better. Surround an ungrateful man with a thousand blessings and he is no happier. It is, therefore, a privilege granted to us by the giver of all good to be allowed to address him; and

we may do this at all times and in all places. How delightful and soothing is the thought amidst the storms and tempests of life, that there is One who never will forsake us. With him we are permitted to hold communion: for he is the 'God of the spirits of all flesh.' Let us then delight in the performance of all the duties which he has required, and we shall find 'our yoke is easy, and our burden is light.'

THE INTELLIGENCER.

—"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, SEPT. 7.

AN OUTRAGE.

The Utica Magazine relates an account of the conduct of a Presbyterian Clergyman in Binghamton, Broome Co. N. Y. which is even worse than that of Rev. Samuel Arnold of Ossipee, N. H. Nothing but the initials of the clergyman's name is given. It is withheld for obvious reasons. The case is soon to be legally tried. But the facts as they appeared on trial before the Justice are plain and palpable, leaving no room to doubt as to the prisoner's criminality.

The person is a Presbyterian clergyman, (Rev. Mr. S.) who recently removed from Great Bend, Pa. at which place he was Principal of the Female Seminary, to Binghamton. Here he opened a school, having about 70 pupils. On Friday Aug. 3, he gave notice that there would be no school that and the following day. His family consist of a wife and several children, and a step-daughter—the child of his wife by a former husband. This child is fourteen years of age. On Friday morning, he took this little step daughter into a chair to ride. Having reached the "pine woods," he ended her to leave the carriage under the pretence of picking berries. When sufficiently screened from the road, he attempted his outrageous purpose upon her person. The child resisted and succeeded in escaping to the road, leaving her bonnet and one shoe in Rev. Mr. S.'s possession behind her, where, meeting a negro man with a wagon, she sought his protection, informing him of the facts. He accompanied her on the road, till nearly reaching the village he succeeded in persuading her to enter the carriage, under the promise of carrying her home; but instead of this, carried her in a contrary direction, and, when out of sight, again seized her person, forced her from the carriage and attempted his purpose. He was baffled by the approach of travellers. On the negro's relation of the affair, the Rev. Mr. S. was apprehended and had an examination on Saturday. On the examination of the step daughter, she testified that this was the tenth time he had thus attempted by force to violate her chastity! That on the Saturday previous he fastened her into a room with himself, and threw a piece of iron at her with so much force, that she fainted away under the blow.—On another occasion, by a feigned tale of her mother's illness, he enticed her from her bed at midnight, and holding a carving-knife at her breast, attempted to force her into the yard with him. Her mother hearing the noise, came to them, and he in his rage, knocked her down! On all occasions of these wicked attempts, he threatened the girl with death, if she disclosed his conduct. In the former part of this investigation, the clergyman protested that he was innocent, calling on God to witness his innocence, saying God had always been true to him and would not now forsake him. But at length the testimony was so overwhelming, that he was constrained to acknowledge the whole, and confess that he had meditated this purpose more than a year! during all which time he was one of the most popular and respected revival preachers in the county! He is now in jail awaiting his trial.

This Rev. Mr. S. is, of course, a stout opposer of Universalism—it being, in his estimation, a most licentious doctrine. But a few days before his arrest, he forbade the step daughter attending the meeting of Rev. Mr. Doolittle, a Universalist, as he "could not suffer her," he said, "to commit so heinous an offence!" Notwithstanding his guilt, it is said the Presbyterian church tried to hush up the matter and screen their Pastor from public justice! Had they succeeded, in all probability the wretch would now be loose in society—nay, even a Presbyterian minister in good standing.

We never take pleasure in narrating such things of any persons,—much less of professed ministers of the gospel. It seems but right, however, that such iniquity should be publicly exposed; and especially as the orthodox never fail to invent all the stories they can against Universalists, we feel that it is but an act of summary justice, that we should relate the truth concerning their preachers.

THE LORD'S SUPPER.

Some interesting and able arguments have appeared of late in the Christian Messenger, written by Br. A. C. Thomas of Philadelphia and Br. T. J. Sawyer of New York, on the question as to the intended perpetuity of the observance of the Lord's Supper in the Christian Church. The former argues against, and the latter in favor of its perpetuity. The following is an extract from Br. Sawyer's last remarks, in reply to Br. T.

It should be borne in mind that the Lord's Supper was instituted at the feast of the passover to which, in some respects, it bears a striking resemblance. The feast of the passover was to be observed by the Jews throughout their generations as "a memorial" of events connected with their deliverance from Egypt. While celebrating this feast with his disciples, Jesus "took bread, and gave thanks, and brake, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you." We cannot, therefore, fully agree with Br. A. C. T. when he says, "I know of no evidence that the last supper, so called, was any thing more than the celebration by Jesus and his disciples, of the Jewish Passover." To us it appears that it was something more; that our Lord gave to the broken bread, and the cup a new and more affecting import than they possessed in the passover. They were no longer to be regarded by his disciples as a memorial of events which transpired in Egypt, but as a memento of himself. The Lord selected a part of the passover service, and converted it into a rite, beautiful as it is simple, and heart-touching as the memory of a departed friend, which he enjoined upon his disciples.

The perpetuity of this rite we think clearly implied in the visible relation it bears to the passover. That was enjoined as a perpetual

memorial. Would not the disciples readily and reasonably infer that this also was to be perpetual? No limitation was either expressed or implied by the Lord—"This do in remembrance of me." How then could A. C. T. say, that "no argument for the perpetuity of the outward rite can be drawn from the instructions of the Savior?" The ordinance was instituted; the disciples were commanded to observe it. But because it was not said, *this do forever*, are we left to conclude that the rite was only temporary? Had it been designed as temporary, would not the nature of the case have required that its limitation should have been expressed? And certainly, so far as the object of the institution is considered we cannot but feel that the rite is now as necessary as in the days of the apostles. If they needed, or found beneficial, an "outward rite," to awaken and fix their memory of one with whom they had associated, whose friendship they had shared, and whose sorrows and sufferings they had seen, surely the same rite may not be useless to us, who, though we have seen him not, yet believe ourselves equally interested with the primitive disciples in the instructions, the promises, the death and love of our common Lord.

So far then as the language of the Savior at the time the rite was instituted is concerned, and so far as the nature of the case is considered, we believe the perpetuity of the ordinance may with safety be argued.

There is but one text, Br. S. says which is relied on as proof against his conclusion—viz. (1 Cor. xi. 26.) "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." He admits that the phrase, "till he come," relates to his coming at the destruction of Jerusalem. But he supposes that previous to his coming and before the Jewish polity was overthrown, there was danger of Judaism teachers perverting the original design (a mere remembrance) to a Jewish purpose. Hence the particular need of care in observing it till he came, and the Jewish polity should be destroyed, after which there would be no danger of being misled to abuse this Christian ordinance. With some pertinency, Br. Sawyer remarks that if we are to say the Lord's supper was not to be observed after the destruction of Jerusalem, because the disciples were directed thus to show forth the Lord's death till he came at that time, we must also say that the public ministry of the Gospel was not designed to survive that event; seeing it is said in Matt. xxviii: 20. "Lo, I am with you always even [how long?] unto the end of the world"—i. e. the subversion of the Jewish state and religion. The writer contends that if the former expresses a limitation of one, the latter may be of the other.

The subject is an interesting one, and we shall be happy to spread the most important arguments on both sides before our readers.

MONEY GETTING.

The orthodox Congregationalists do have wonderful luck in collecting money for their sectarian purposes; a power almost omnipotent over the purses of their people. As a sample, we mention the Maine Missionary Society, which is but one among the thousand horse leeches' daughters that continually crying, give, give. We have been looking over the Treasurer's report of sums received between June 20th and August 1, 1831. It is a goodly one—only every one day. It was published in the Mirror a few weeks ago, and the list fills up four closely printed columns of that corrupt sheet. By adding the sums together we find, that, within that short period, this single Society has collected out of the people of Maine but a very trifling sort of three thousand dollars—about 75 dollars per day, or at the rate of twenty seven thousand dollars per year. This sum will support immense swarms of missionaries all over the state, enabling the Society to force their preachers upon every town at the public expense. With such a pecuniary power, could not the Mahometans do much to make the people of this country followers of the "Prophet?"

Among the donations we notice the following ludicrous contributions.—"Paul C. Sears, Winthrop, Missionary apple tree, 2.50." "Avaits of gold necks (found) 450." "Avaits of an old silver watch, dona. from widow, 3.50." "Avaits of a gold ring, 75 cents." "Avaits of a breast pin, 1.25." "Avaits of silver buckle, 75 cts." Really this is "stuffing the goats" liberally.

York, Cumberland and Oxford Association.

It was inconvenient for us to attend the meeting of this Association in Gray last week. Though the number of Ministers and Delegates present on the occasion may have been somewhat smaller than usual, we presume this fact is not to be taken as any evidence of a want of engagedness in the cause in that section of our State. We are informed that a good degree of harmony prevailed amongst those present. We rejoice that it was so. The Minutes will be found in another column. They evince an engagedness in behalf of the interests of our cause on the part of the Council, though we could regret to perceive that some subjects were acted upon with which, we conceive, the Association, as such, had, constitutionally, nothing to do. Indeed, we have noticed for some time, (and we take this occasion to mention it for the benefit of all concerned) a departure from parliamentary usage—if we may use such a word as applied to ecclesiastical bodies—in the deliberations and votes of our Councils; a want that arises, probably, from an ignorance of, or an inattention to the Constitutions, and constitutional powers of the Convention and of the Associations. We do not choose to be more particular in these remarks. If we have Rules, let us regard them; if those Rules are wrong, let them be amended.

With regard to the case of a ministering brother, we do rejoice, very sincerely, that the Committee which took it into consideration, have found reason to arrive at the conclusion which they have. That the publication through the Intelligencer of that part of the Minutes of the Convention which related to the subject was improper, we never had a doubt. But we must plead not guilty for having been the medium of their publication. They came to us officially made up, and officially ordered for publication. It would be presumption in us, and assuming a fearful responsibility for an editor, to think of altering or mutilating an official document. Had those parts related to ourselves, we should have published them as directed. We publish, as ordered; however disagreeable to our feelings parts of the official article may be. From this rule we never departed. We regretted to see the parts alluded to; it was with disagreeable feelings that we put them in type; but no discretion was left to us, and we deemed it our duty to "follow orders." We say this

much in self-vindication. The Clerk who communicated them, assures us, that he did not feel at liberty to withhold them on his responsibility, without being so directed. They were a part of the proceedings, regularly kept on his records; and his direction, by a vote was, to cause "the proceedings" to be published; no exception having been made in the direction by the Council.

The audiences on the first day, Wednesday, we are informed were not large; but were sufficiently so on Thursday. Six Sermons were preached, from which we doubt not the congregations derived profitable instruction and edification. We "pray for the peace of Jerusalem, — they shall prosper that love her."

ALTERATION.

We have been directed to alter the notice published last week, relative to the time of the meeting of the "Penobscot Association of Universalists," and to say that instead of its being held on the third Wednesday and Thursday of Sept. inst. the meeting will take place on the 2d Wednesday and Thursday of October, in Dexter.

DAY OF THANKSGIVING.

The Editor of the N. Y. Christian Messenger expresses himself favorably of a suggestion that has been made to him from a highly respectable source, that the Universalists of the United States observe some day this autumn as a season of Thanksgiving and Praise to Almighty God for the success which has accompanied the preaching of truth as we understand it during the last half century. He also requests his editorial and ministering brethren to express their views upon the subject.

As one of those included in the request, we are free to say that in view of the prosperity of our cause we have abundant reason for public and private Thanksgiving to Heaven. But we have our doubts as to the expediency of setting apart a particular day—especially in New England—for this purpose. Our holy days in this region are already pretty numerous, and every Autumn our Civil Executives appoint a day of Thanksgiving. This we take to be enough. On that day Universalists can improve the occasion for the purpose suggested. There might indeed be something imposing in the observance of a different day by the whole denomination; but ours is not an imposing religion and hardly needs, we think, a following after orthodox customs. They have "fasted often," this year, let us be thankful all the time.

We trust that Societies belonging to the Kennebec Association will take care to be well represented in the Council at Bowdoinham next week. True, the great body of Societies are at a considerable distance from the place of meeting this year, but brethren, we must not regard a little distance as a hindrance to our zeal. The orthodox never lag; they "leap stone walls" and take every pains to keep up an organization and concert of action. Let not error run a day's journey while truth is putting on its boots. Haste every Society chosen its Delegates.

FEMALE CHARACTER.

The following remarks of the Editor of the Trumpet on the character which females should sustain, we think pertinent and worth preservation.

A certain writer has said:—"I would ask every lady to read through the book of Proverbs for the express purpose of gathering up every text and putting them together, and ascertaining the sum total, particularly as applied to woman. If she has never thought of this subject, she will be astonished at the varied characters of woman there delineated; and every female on earth may find herself portrayed, whatever she may be. She will find that as wise a man as Solomon considered woman as an important item in the scale of being, that as she was virtuous or not so was her husband respected in the gate, and her household the abode of order."

We are pleased with this scrip, and agree with the writer that the book of Proverbs furnishes one or two striking descriptions of female excellence. We were always particularly interested in the description of a "virtuous woman," as drawn in chap. xxxi. She doeth her husband good, and not evil all the days of her life: "She worketh willingly with her hands;" she riseth early; she layeth her hands to the spindle, and her hands hold the distaff; she stretcheth out her hands to the poor; "she openeth her mouth with wisdom, an in her tongue is the law of kindness;" she looketh well to the ways of her household, and eateth not the bread of idleness; her children rise up and call her blessed; her husband also, and he praiseth her: Many daughters have done virtuously, but thou excellest them all." We have read many descriptions of female excellence, given in florid and elegant language, but never one so just and so well founded in truth as this.—Such a woman is what Solomon calls, in the 30th verse of the same chapter, "a woman that feareth the Lord."

But in thus describing a "virtuous woman," whose "price is far above rubies," Solomon leaves out the striking traits in the characters of those young ladies who pass in the present day, as prodigies of piety and grace. To be ready at the beck and call of a clergyman to discharge any duties that the interests of a sectarian church may require—to subscribe a creed that nobody can understand, and to defend it with all the bitterness of bigotry through life—to rise early in the morning, not to "give meat to her household," but to attend a prayer meeting—to seek the praise rather of a clergyman than of her husband, and to aspire to be exalted in the church as a lady of great zeal and piety, a lover of all the faithful, and a detester of heresy in all its forms, these are the characters of a good young woman in the present age.—But our readers will perceive, that in these things Solomon did not make female excellence to consist. No after describing a "virtuous woman" according to his views of excellence he says, "many daughters have done virtuously, but thou excellest them all." We recommend our fair readers to peruse the last chapter of Proverbs, in order to see what Solomon regarded as the highest point of female excellence.

In all ages of the world cunning and designing priests have endeavored to accomplish their sectarian designs, by the aid of women, more particularly of the young. In this way they have misdirected the energy and influence of the female character. Paul refers to the evils false teachers had brought upon society, when he tells Titus to teach the young women to be sober, to love their husbands to love their children, to be discreet,

chaste, keepers at home, good, obedient to their own husbands," &c. And he puts Timothy on his guard, and urges him to faithfulness in view of the same evils, when he says of the young women in that day, "they learn to be idle, wandering about from house to house, (like tract distributors), and not only idle, but talkers also, and busy bodies, speaking things which they ought not."—1 Tim. v. 13.

May all our fair readers seek to excel in the way pointed out by Solomon.

PETITION.

A highly respected friend at the East has suggested to us the idea of preparing and publishing in a handbill a petition to be presented to the next Legislature, praying that the rights of Universalists in this State may be protected against any abuse of the judicial prerogative pertaining to their rights of making Oath. We think favorably of the idea, and may accordingly prepare and publish such a petition for circulation.—We doubt not it would obtain an array of names which would astonish those who now think so lightly of our numbers and rights.

ANOTHER NEW PAPER.

We have received the first Number of another new Universalist paper called "The Impartialist," commenced in Charenton, N. H. on Saturday last. It is published on a half sheet (weekly) at one dollar per year in advance, by Rev. W. S. Balch. The paper before us is well filled with interesting matter. We wish it success, if that success can be obtained without injury to others, and the mutual satisfaction of all concerned. We know not how it may be in N. H.—There was no paper of our order published in that State.

YORK, CUM. & OXFORD ASSOCIATION.

The Ministers, and Delegates composing this Association met at Gray Corner, Aug. 28th.—After having assembled together in a spacious and convenient hall, the Council was opened by uniting in prayer with Br. Brimblecom, and the following business transacted.

1. Chose Br. G. Bates, Moderator.
2. "Br. A. A. Folsom, Clerk.
3. Made choice of the following brethren as a Committee on arrangement for public services: Clement H. Humphrey, Theophilus Stinson, Benjamin Smith, Amasa Fobes, Robert R. Kendal.
4. Chose a Committee on Fellowship and Discipline consisting of the following brethren: Menzies Rayner, of Portland, Amasa Fobes of Westbrook, Seth Stetson of Buckfield.
5. Voted to adjourn until half past seven, Wednesday morning.

Wednesday morning, August 29th, met according to adjournment, and proceeded to business after invoking the Divine assistance in prayer with Br. Rayner.

1. Voted, that the Society recently organized in Minot, be received into fellowship with this Association.
2. That the Society in Sumner also be received into fellowship with this Association.
3. Resolved, that a committee be appointed to inquire whether any, and if any, what alterations, or amendments are necessary to be made to the Constitution of this Association, and report thereon. The following brethren were chosen to compose this committee:—Menzies Rayner, Josiah Dunn, Samuel Brimblecom, George Bates, Albert A. Folsom.
4. Adjourned to meet immediately after the afternoon services.

Met after Public service in the afternoon according to adjournment; present as before, except, that, Br. Stetson being sent for from a distance to attend a funeral, was absent during the rest of the session of the association. United in prayer with Br. Woodman.

1. Voted, that when the Association adjourns, it adjourn to meet at Freeport on the last Wednesday and Thursday in Aug. 1831.
2. The Committee, appointed to investigate the case of Rev. B. B. Murray, which was injudiciously laid before the Maine Convention of Universalists in June last, and referred to this Association; after due examination, and candid deliberation,—Report, That if unfavorable impressions against the moral and religious character of Br. Murray, on account of the reports which have been in circulation, and on account of what was improperly published in the Christian Intelligencer of July 13th,—Such impressions ought to be corrected publicly. That it does not appear that the Society with which he was connected, ever intended to call the attention of the Convention to the subject;—and that in our opinion, Br. Murray merits the general confidence of the brethren.
3. A resolution was offered that there should be a meeting at 1-2 past 7 o'clock on Thursday morning, and a sermon delivered, which resolution after being fully discussed was decided in the negative.
4. Voted, to adjourn until 9 o'clock, Thursday morning.

Met agreeable to adjournment, and opened the council by supplicating the throne of grace in prayer with Br. Stevens.

1. The Committee chosen to examine the Constitution for the purpose of amending, or altering it, if needed, Report,

ARTICLE VIII.

Removal of Ministers. Upon the removal of a Minister out of the limits of this Association, he shall be entitled on application to the Association, or in its recess to the Committee on Fellowship, to receive a certificate of his good standing in the order.

ARTICLE IX.

Trial of Ministers. When any charge, or charges shall be preferred against a Minister within the limits of this Association, such Minister shall at his request be entitled to a council mutually chosen by the parties concerned, for a decision in the case.

2. Resolved, That each Society in fellowship with this Association shall be entitled to the privilege of sending three Delegates, who shall on presenting their credentials, be admitted to a seat in the council.

3. Voted unanimously, that this Association do most cordially regard Br. B. B. Murray as a worthy, and deserving Brother in the Ministry, and as such respectfully recommend him to the affectionate attention of the order of Universalists wherever he may be employed.

4. Made choice of the following brethren as Delegates and Supernumeraries to attend the next Convention.

DELEGATES. A. Bradford, Turner; W. Bridgman, Buckfield; J. Mitchell, Freeport; R. Washburn, Livermore; B. Johnson, Minot; B. Smith, Gray; A. Fobes, Westbrook.

SUPERNUMERARIES. W. Bradford, Turner;

W. B. Goodrich, Westbrook; W. Sawin, Freeport; B. Fells, Livermore; D. Winslow, Portland; J. Ford, Gray; N. L. Woodbury, Minot.

5. Voted, that the Clerk be requested to prepare the minutes of this Association, and send them in connexion with a Circular to the Christian Intelligencer and Christian Pioneer for publication.

6. Voted, that the thanks of the Association be extended to the Moderator and Clerk for their services on this occasion, and also to the Society in Gray for their hospitality and kind attention.

7. Voted to adjourn.

Ministers present.

M. Rayner, Portland; S. Brimblecom, Westbrook; A. A. Folsom, Freeport; G. Bates, Turner; S. Stetson, Buckfield; B. B. Murray, Sandy Bay; J. Woodman, New Gloucester; E. Wellington, Norway; — Stevens, Sumner.—9.

Delegates present.

Theophilus Stinson, Benjamin Smith, Gray; Robert R. Kendal, Joseph Deming, Freeport; Ebenezer Witham, Moses Chase, Danville; Thomas Seal, Amasa Fobes, Westbrook; Ichabod Bartlett, Joseph Bennett, Samuel Crockett, Norway; Josiah Dunn, Moses Bailey, Moses Stevens, Minot; Josiah Dunn, Portland; William Bradford, Abijah Gorham, Turner; Charles Chipman, James Chipman, Poland; David C. Buck, Sumner.—20.

GEORGE BATES, Moderator.

ALBERT A. FOLSOM, Clerk.

Order of Public Religious Services.

Wednesday Morning.

Prayer by Br. M. Rayner. Sermon by Br. A. A. Folsom, "Glorious things are spoken of thee, O city of God."—Psalms 87: 2. Prayer by Br. S. Stetson.

Afternoon. Prayer by Br. B. B. Murray. Sermon by Br. S. Brimblecom, "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust."—Matt. v. 45.—Prayer by Br. G. Bates.

Evening. Prayer by Br. S. Brimblecom. Sermon by Br. B. B. Murray, "I speak as to wise men; judge ye what I say."—1st Cor. x: 15. Prayer by Br. E. Wellington.

Thursday Morning.

Prayer by Br. J. Woodman. Sermon by Br. G. Bates, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit: Then will I teach transgressors thy ways; and sinners shall be converted unto thee."—Psalms 51: 12, 13. Prayer by Br. A. A. Folsom.

Afternoon. Prayer by Br. G. Bates. Sermon by Br. Rayner, "And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ."—Rom. x: 29. Prayer by Br. S. Brimblecom.

CIRCULAR.

The York, Cumberland and Oxford Association assembled at Gray, to the brethren scattered abroad, and all who believe and rejoice in the glorious and irrefutable doctrine of universal salvation; Peace be multiplied, and grace from God the Father, and our Lord and Savior, Jesus Christ.

Through the kindness, and preserving care of our heavenly Father we have been privileged with the opportunity of convening ourselves together, and spending a short time in the enjoyment of another annual association.

The weather was fine, and the reception which we met from our friends in Gray was such as to excite our gratitude, and draw forth the sincere and delightful exercise of praise and thanksgiving to Him who art the giver of every good and perfect gift; and constrain us to ask the continuance of his blessing to rest upon those of our brethren who provided so amply for our accommodation.

The spirit of brotherly love pervaded the meeting, and decency with order, characterized our deliberations. Tidings the most joyful saluted our ears from every quarter.—The prosperity of Zion, and the continual increase of her inhabitants constituted no small part of the measure of our joy.

The present state of Universalism in Maine is encouraging to the greatest degree.—Scarcely a town or village can be found in all its vast territory but what contains a society or a number of honest believers.

The fields are indeed white already to harvest. Let the laborers go forth, and with full, unwavering faith in the precious promises of God, let them publish the word of life, and show to the people "how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation: that saith to her, thy God reigneth!"

May every Minister of reconciliation be up, and doing. May they all feel that importance and that loveliness which is attached to their sacred duties, that they may be incited to diligence, and faithfulness. May they go forth in the spirit of meekness, and of gospel zeal. Being clad with the panoply of the gospel—Brethren preach. Be constant in season, and out of season. Declare unto the people the riches of Mount Zion; and open to them the delightful equipage, and open to their view the splendor of the "city of our God." Make mention of these glorious things spoken of concerning her beauty, her extent, her provision, and the object of her establishment.

Teach Universalism as inculcated by Christ the Author, and Finisher of our faith, and strive to convince the world that when the holy principles of the doctrine become established in the mind, the spirit of revenge, and tyranny will be subdued, and all despotic or anti-republican principles forever destroyed. Instruct mankind in those things which pertain to sound doctrine, and which are calculated to make them indeed, and in truth the children of their Father in heaven "who causeth his sun to shine on the evil, and on the good, and sendeth rain upon the just, and upon the unjust." Let your language be plain and your argument sound, and conclusive, so that you may be able to appeal to your auditory as unto "wise men" to judge of what you say.

Having experienced the joys of salvation, and being somewhat acquainted with that "free spirit" by which you are "upheld," may you exert every power in teaching transgressors, and shewing to them the "ways of God" to man.

being blessed with the light of truth, let me exhort you to reflect its radiant beams far and wide. Do all that in you lies to convert the wicked from the error of their doings, and bring them into the pleasant ways of wisdom, and peaceable paths of understanding.

MISCELLANY.

YOUNG AFFECTIONS.

Somebody has very prettily said,
 "There are a thousand beautiful things
 Wreathed round the young heart's imaginings."

If then sensitive hearts and bright eyes and young affectionate bosoms can gather to a bridal festival and witness the giving away of early love and the yielding up of warm hearts affectionate desires of two young beings to each other, and not have their spirits stirred up within them, we pity the unnatural dulness of their sensibilities. Temporal happiness comes from different sources and is generated by different causes; the passion of wealth gives competence and ease to one, and the existence of power confers joy on another; the pleasure of intellect delights the fancy and taste of one, and gratification of the senses satisfies the wants of another; the practice of cold seclusion and hard austerity and chaining down of the affections suit the habits and inclinations of one, while the refinement of society and a reciprocation of the heart's melting tenderness and love diffuse a halo of luxurious light and delicious joy around the existence of others.

There are some scenes in this world which light up the fire of the eye, quicken the sluggish throbbings of the heart, and make the current of the affections move on with new emotions and a rapid intensity of fresh delight. To witness the consummation of long indulged hopes and a fulfilment of those delicious joys, which have wearied the heart with protracted anticipation is one of these; we love to look in upon the young bride, with her fair form and timid demeanor and beautiful attire—to see her with flushed cheek and downcast eye and full throbbing bosom, stand up before the holy man of God and this world's friendship, and blushing yield her gentle assent to proffered vows of fidelity and love; to look again and see her go away from the parental roof, and throw herself upon the promised kindness and protection of another, confiding with such generous confidence in the pledges of devotion and love which he has so warmly lavished upon her; and then we behold her go out from parental guidance and restraint, from a father's sustaining arm and the tender solicitude and anxieties which agitate and fill a mother's bosom, and thrust her all, her whole happiness, and existence in the hands of another; yea, she hazards life and infinitely more than life on the casting of a die, and God only knows how miserably it may terminate or how happily it may end. Yes, we love to look in upon a scene like this, and fancy the young dreams of felicity and bliss which are weaving themselves around the hearts of these fond beings, and then go away and ponder upon the changes which may come over them—of the clouds and storms which may break in upon their happiness and overshadow and darken the bright and beautiful expanse of their future existence.

We know that the character may be pure, the disposition gentle, the deportment kind, the heart and principles elevated, and yet the vicissitudes of life and its temptations, and the wearing away of its toilsome labor and perplexities, change entirely our characters, and all that made us most attractive and prepossessing in the eyes of friends, and those who are most devoted to us and love us best may be annihilated and destroyed. We cannot tell what obstacles will fill up our path and prevent our successful progress onward in temporal and pecuniary matters: we know not what new trait of character may be developed, nor how those which have already been exhibited will report themselves under new trials and varied discipline and restraint. We cannot know, either, whether the tendrils of other hearts will wind into the rugged recesses of our own, and there unalterably remain through prosperous and adverse circumstances or not; nor can we tell whether the disposition and the temper will be flexible, and yield to the little caprices of taste, and allay passion and subdue stubbornness of feeling, and promote love and concord and mutual forbearance and forgiveness, or not. In fine, we cannot fully know ourselves, our natural propensities and characters and the restraints our passions and affections are under, until they yield to the healthy discipline of experimental knowledge. The propensities of love is one of the first and best in our nature, and we see no reason why it should be clothed with so much mysticism and wrapped up with so much awkward embarrassment and restraint. There is in every bosom a fund of tenderness and affection, which as it is developed, seeks assiduously to find out some object upon which to bestow itself; the heart and the external senses are constantly in search of this object—for some one who will take it and give us back a full equivalent—and until it is found, there is a painful void existing in the bosom which comes over the heart sometimes with almost unutterable sadness.

Without this sympathetic object, to lavish an excess of kindness upon, the tenderest and best feelings wither, the finest affections dry up and are wasted away, and the warm emotions of the heart, finding no sympathy, no response in any other bosom, come thronging back upon the soul with sickening sensations of our utter loneliness and desolation. But when the object is discovered, when that being is found out, whose pulse beats quicker at our approach and whose affections warm into life and glow upon the cheek in our presence, and linger and droop away with sickness of heart and dreariness of feeling at our absence; when the eye lights up with

gladness and joy, the bosom throbs with a delicious fullness of delight and the heart can scarcely sustain the delicious excess of its strange emotions: when the lip quivers, the voice falters, the bosom swells, and the heart overflows, as it pours forth its eloquent and deep-felt emotions, we may then have some conception of that unutterable bliss which the affections are constantly and assiduously seeking to find and obtain.—*Newhamp. Cour.*

Dr. Phileo, the editor of the Galenian, who it seems accompanied General Atkinson in the pursuit of the main body of Indians under Black Hawk, gives the following details of operations, and of the last battle fought on the banks of the Mississippi. He says, under date of the 6th of August—

"Having just returned from the war, we have it in our power to impart some cheering intelligence.

"The whole army under Gen. Atkinson, embracing the brigades commanded by Generals Henry, Posey and Alexander; and squadron under command of Gen. Dodge, all crossed over to the north side of the Wisconsin at Helena, on the 28th and 29th ult. They took up a line of march in a northerly direction, in order to intersect the Indian trail. At the distance of about five miles the great trail was discovered, leading in a direction N. of W. towards the Mississippi, and supposed to be about four days old.

"Gen. Atkinson seeing the direction of the enemy, knew well that it would require all diligence and expedition to overtake them before they would cross the Mississippi, and hence commenced from that time a forced march; leaving all baggage waggons, and every thing else which was calculated to retard the pursuit.

"The country through which the enemy's trail led our army, between the Wisconsin bluffs and the Kickapoo river, was one continued series of mountains. No sooner had they reached the summit of one high and almost perpendicular hill than they had to descend on the other side equally steep to the base of another. Nothing but a deep ravine, with muddy banks, separated these mountains. The woods, both upon the top of the highest mountains, and at the bottom of the deepest hollows, was of the heaviest growth.—The under bushes were chiefly thorn and prickly ash. This is a short description of the route, and shows the difficulties of the pursuit. Notwithstanding all this, our army gained on the enemy daily, as appeared from the enemy's encampments. The tedious march thus continued was met by our brave troops without a murmur; and as the Indian signs appeared more recent, the officers and men appeared more anxious to push on. On the fourth night of our march from Helena, and at an encampment of the enemy, was discovered an old Sac Indian by our spies, who informed them that the main body of the enemy had on that day, gone to the Mississippi, and intended to cross on the next morning, August 2d. The horses being nearly broken down, and the men nearly exhausted from fatigue, Gen. Atkinson ordered a halt for a few hours, (it being after 8 o'clock,) with a determination to start at 2 o'clock for the Mississippi, about ten miles distant. At the precise hour, the bugles sounded, and in a short time all were ready to march.

"Gen. Dodge's squadron was honored with being placed in front, the Infantry followed next, General Henry's brigade next, Gen. Alexander's next, and Gen. Posey's formed the rear guard.

General Dodge called for, and soon received, twenty volunteer spies to go ahead of the whole army.

In this order the march commenced.—They had not, however, gone more than five miles before one of our spies came back, announcing their having come in sight of the enemy's picket guard. He went back, and the intelligence was quickly conveyed to General Atkinson, then to all the commanders of the brigades, and the celerity of the march was instantly increased. In a few minutes more the firing commenced about 500 yards ahead of the front of the army, between our spies and the Indian picket guard. The Indians were driven by our spies from hill to hill, and kept up a tolerably brisk firing from every situation commanding the ground over which our spies had to march; but being charged upon and routed from their hiding places, they sought safety by retreating to the main body on the bank of the river and join in one general effort to defend themselves there or die on the ground.

Least some might escape by retreating up or down the river, Gen. Atkinson very judiciously ordered Gen. Alexander and Gen. Posey to form the right wing of the army, and march down to the river above the Indian encampment on the bank, and then move down. Gen. Henry formed the left wing, and marched in the main trail of the enemy. The U. S. Infantry and Gen. Dodge's squadron of the mining troops marched in the centre.

With this order our whole force descended the almost perpendicular bluff, and came into a low valley, heavily timbered, with a large growth of under brush, weeds and grass. Sloughs, deep ravines, old logs, &c. were so plentiful as to afford every facility for the enemy to make a strong defence.

General Henry first came upon and commenced a heavy fire which was returned by the enemy. The enemy being routed from their first hiding places sought others. Gen. Dodge's squadron and the United States troops soon came into action, and

with Gen. Henry's men, rushed into the strong defiles of the enemy, and killed all in their way, except a few who succeeded in swimming a slough of the Mississippi, 150 yards wide. During this time, the brigades of Generals Alexander and Posey, were marching down the river when they fell in with another part of the enemy's army, and killed and routed all that opposed them.

The battle lasted upwards of three hours. About fifty of the enemy's women and children were taken prisoners, and many, by accident in the battle, were killed.

When the Indians were driven to the bank of the Mississippi, some hundreds of men, women and children, plunged into the river, and hoped by diving, &c. to escape the bullets of our guns; very few, however, escaped our sharpshooters.

The loss on the side of the enemy, never can be exactly ascertained, but according to the best computation, they must have lost in killed, upwards of one hundred and fifty. Our loss in killed, and wounded was twenty-seven.

Some had crossed the river before our arrival, and we learn by a prisoner, that Black Hawk, while the battle waxed warm, had stolen off and gone up the river on this side. If he did, he took nothing with him; for his valuables many of them, together with certificates of good character, and of his having fought bravely against the United States during the last war, &c. signed by British officers, were found on the battle ground.

It is the general impression in the army and at this place, that the Sacs would be glad to conclude a peace on almost any terms we might propose.

BREAD.—Most people are fond of bread mixed with milk, but many inhabitants of villages and cities are not able to procure it, not keeping cows, and the cost of milk by the quart being often too expensive to allow them the use of it. The following cheap substitute for milk, renders the bread such a perfect imitation, both in taste and tenderness, to the milk mixed, that the nicest connoisseur would not detect the difference. The secret is simply this: to good *emulgins* or *yeast*, and sufficient warm water to mix a *batch* of six or eight common sized loaves, add as much *sweet hog's lard* as a table spoon will lift, or say three or four ounces, which must be intimately mixed, and well baked.—The extra cost is not more than two cents; the bread keeps longer, is sweeter, without crust, and to our palate superior, when a little stale, to any kind we have ever eaten.—*Genesee Farmer.*

Very Singular.—We see it noticed, says the Hagerstown Free Press, in one of the western papers, as a curious circumstance, that every blade on the stalks of oats of this year's growth had on it the letter B. We had the curiosity to examine several and found it to be true. The paper to which we had reference, says that this freak of nature had created some alarm, inasmuch as the knowing ones had found out that the letter was the initial of Blood and Black Hawk.

[What need have the poor souls to borrow so much trouble? Instead of believing it to be a forerunner of ill, why not take it for granted that Beef, Bread and Butter are to be abundant, and ordain a day of thanksgiving accordingly?]

HISTORY OF HATS.

At a recent meeting of the Society of Antiquaries, J. A. Repton, Esq. communicated a very curious and interesting paper on the history of HATS, accompanied by eight sheets of drawings of hats and caps, in an infinity of shapes and fashions, from the time of Richard II up to 1731. He observed, the name, hat, was derived from a Saxon word, meaning a covering for the head, in which general sense it had been used by early authors, and applied to the helmets of steel.—Hats and caps were anciently made of felt, wool, fur, silk, straw, and various other materials, and were as diversified in their colors. In the time of Elizabeth, the common people generally wore wollen caps; and some acts were passed in her reign to encourage the manufacture of them.

The broad brims were introduced by the cardinals to the scarlet hats, and followed by the clergy. The inconvenience of the broad brim all round, caused the turning of one side up, and at last, turning up three sides introduced the cocked hat. The broad crowned hat was first worn in the time of Elizabeth, and declined in the reign of Charles II. Mr. Repton then noticed the ornaments of hats, such as feathers, broaches, and bands. Henry VIII., is described, on his entry into Calais, as wearing feathers from India, four feet long; and men wore feathers in their hats as late as the reign of Queen Anne.

In the London Spectator, we find thus noticed among a collection of mechanical curiosities, the *Steam-cannon of our Perkins.*

Mr. Perkins may be considered in the light of a benefactor of his species inasmuch as his wonderful improvement in the art of killing must lead to the abolition of war. To give some idea of the powers and capabilities of this engine, let the reader fancy a metal tube of any given calibre, connected with a compact steam apparatus of proportionate power, and moveable at pleasure in any direction by means of a universal joint. With one fourth additional force to that of gun powder it will propel a stream of bullets whether musket or cannon balls at the rate of seventy eight in four seconds, for any length of time which the steam power may be kept up.—Nothing mortal, or that is made by mortal

hands, can stand against such a resistless attack. One gun is in itself a battery in perpetual and incessant action moving horizontally or vertically, sweeping in a semicircular range, and pouring all the while a continued volley of balls with unerring precision when directed point-blank. Two of these guns in a ship would sink any vessel instantly; and what force could pass by such a battery on land? The very appearance of one on the field of battle, would clear it of living beings, either by putting them to flight or to death. The gun is fired every half hour; and it is fixed so that the balls can only hit a target at the other end of the room. The noise it makes in firing is little more than that caused by the rush of a column of steam from a narrow aperture, with the addition of the noise of the balls hitting the target. Strange to relate there is not the slightest danger to alarm the most timid female. It is curious to see a small tube of polished steel spitting (for that term is most expressive of its action) forth a shower of bullets and steam without the least apparent effort.

Besides this extraordinary and beautiful piece of mechanism, there are other specimens of the ingenuity of the inventor, Mr. Perkins, which we can only enumerate.—Apparatus illustrating his new mode of evaporating fluids in open vessels, and of generating steam under pressure; for compressing air; for generating heat by means of friction applicable to the fusion of metals, &c. A new paddle-wheel for steamboats, by Mr. Perkins, and Mr. Holdsworth's revolving rudders, are shown in action by working models of steamboats that propel themselves round tanks of water, &c. &c.

Spontaneous Combustion.—A case of Spontaneous Combustion occurred this morning, that threatened for a minute vast destruction of valuable property. The closet in which the paint and oil are kept at Mr. Boshier's large Carriage Factory, on the Maine Street, having been smeared with the linseed oil of the paints, suddenly ignited, and burst out at early dawn this morning, in a fierce blaze, as if a match had been put to a magazine of gun powder, or lightning had struck it. The fire bell, (within a 100 yards of the shop,) sounded the alarm on the instant—but the citizens who arrived first at the scene of action, saw only the cloud of smoke passing slowly off in the calm of the morning, and being led by the strong scent of burnt oil, to where the fire had been, on entering the shop, and mounting to the room it had been in, the crisped closet and scorched roof, were the only traces of its existence, that presented themselves, with two or three of Mr. Boshier's workmen, who had put the fire out, gazing in astonishment at each other, that such a threatening fire should have been so easily subdued.

Mr. Boshier had fortunately had the City Water introduced into his shop. The pipe was in the porch of the third story, at the door of the painting-room, where the fire broke out—and some barrels were standing there filled with water.

Since writing the above, we have heard that there was a box of lampblack which had been burnt two days before, placed on the top of the paint-closet, and that it is thought that the fire originated from it. We nevertheless think the fire originated from spontaneous combustion, as was the first opinion of all who saw it. And the facts being notorious, having been established by numerous well authenticated cases, that linseed oil applied to combustible matter, will ignite, great caution should be used to guard against its consequences. *Richmond Whig, Aug. 23.*

MR. HOLBROOK, the intelligent and enlightened friend of education, has issued the second number of the "FAMILY LYCEUM," a weekly paper conducted much on the principles of the Institution, whose name it bears—simplicity, economy, exemplification, diagrams, plates, &c. We heartily commend it to public notice. The following is an extract from the number before us.

SCHOOL STATISTICS.

About one third of the whole population of a country are between the ages of three and sixteen or eighteen; and of course are the proper subjects of school education.

In the United States, more than four millions of children ought to be under the influence of schools.

In MAINE, the law requires that the inhabitants of every town pay annually for the support of schools, a sum equal, at least, to 40 cents for every person living in it. That amounts to about \$120,000. Their expenditures are more than \$140,000.

In NEW-HAMPSHIRE, a separate tax of \$90,000 is raised for schools, besides an annual appropriation from a tax on Bank Stock of 9 or 10,000.

In VERMONT, more than \$50,000 are raised for schools, from a three per cent tax on the grand list, and as much more from district taxes, besides an income of nearly \$2,000 from banks.

In MASSACHUSETTS, are nearly three thousand schools, supported by public taxes and private subscriptions.—In Boston, the schools contain more than 12,000 children, at an expense of about \$200,000.

The CONNECTICUT School fund is nearly two millions, but fails of its desired object. Children in this State, 85,000, schools about 1500.

In NEW-YORK, are more than 9000 schools, and over 500,000 children taught in them.—School fund, \$1,700,000; distributed annually, \$100,000, but on the condition that each town raise by tax, or otherwise, as much as they receive from the fund. A wise provision.

NEW-JERSEY, has a fund of \$245,000, and an annual income of \$22,000.

In PENNSYLVANIA, during the last year, more than 250,000 children, out of 400,000, were destitute of school instruction.

DELAWARE, has a school fund of \$70,000, and an income for schools from the banks, which are divided between the several counties.

VIRGINIA, has a fund of \$1,233,000, the income divided among the counties according to the white population, and appropriated to paying the tuition of poor children, generally attending private schools.

NORTH CAROLINA, has a fund of \$70,000, designed for common schools.

SOUTH CAROLINA, appropriates \$40,000 annually to free schools.

GEORGIA, has a fund of \$500,000, and more than 700 common schools.

In RHODE ISLAND, are about 700 schools, supported by a legislative appropriation of \$10,000 annually, by taxes and by private subscriptions.

ALABAMA, and most or all the western and south-western States, are divided into townships, six miles square, and each township into sections one mile square, with one section, the sixteenth, appropriated to education.

MISSISSIPPI, has a fund of \$28,000, but it is not available until it amounts to \$500,000.

The Legislature of LOUISIANA grants to each parish, or county, in that State, \$262.12 for each voter; the amount for any one parish not to exceed \$1,350, nor to fall short of \$800. \$40,000 are applied to educating the poor.

TENNESSEE, has a school fund of about half a million, but complaints are made that it is not well applied.

KENTUCKY, had a fund of \$140,000, but a portion of it has been lost. A report to the Legislature, from Rev. B. O. Peers, says, that not more than one third of the children between the ages of four and fifteen attend school.

In OHIO, a system of free schools, similar to that of New-England, is established by law.

In INDIANA, ILLINOIS, and MISSOURI, no legislative measures for the support of schools have been adopted. All the schools are supported by private tuition.

Great Improvement in Mills.

THE subscriber has made an additional improvement in his reaction water wheel which makes it more simple in its construction and easily kept in repair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wheel; it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no gearing necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves.

JOHN TURNER.
 Augusta, Dec. 1, 1830.
 I hereby certify that I have lately erected a grist mill in Augusta with two runs of stones, the one moved by a tub wheel of the most improved construction, and the other by Turner's Improved Reaction Wheel, and the reacting wheel has been in operation several weeks, and has proved itself to be decidedly preferable to the tub wheel.

JAMES BRIDGE.
 I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reaction Wheel; from the appearance of it was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect.

JOHN SMITH.
 Readfield, Feb. 16, 1832.

For Sale,

A FARM in Windthorp with two good two-story dwelling-houses, well finished and painted; four barns, a cider and other out-houses, pleasantly situated within a quarter of a mile of Windthorp village, where there are two meeting-houses, five stores, mills and mechanics of all kinds necessary for the convenience of the place. Said Farm is near the centre of the town, on the main road from the village to Augusta and within ten miles of the State House. It contains three hundred acres of good land; is well watered and well proportioned as to mowing, tillage, pasturing, orchard and wood land; in good years for fruit it produces from two to three hundred bushels of the Roxbury and New-herry Russets, besides many other kinds of summer, fall and winter fruit, which has been selected from the best orchards in the country. It may be conveniently divided to make two or three Farms. A part of the whole will be sold to accommodate purchasers; and, if wished, a long credit given for the most of the price, provided the security be satisfactory. For further particulars inquire of THOMAS SNELL, on the premises, or of Dr. ISSACHAR SNELL, at Augusta.
 Augusta, Aug. 11, 1832.

Notice to Brickmakers.

THE subscriber is manufacturing several thousand dollars' worth of FISK & HUSKLEY'S IMPROVED BRICK MACHINES, to put in operation the present season—which may be purchased of the subscriber at East's Hotel in Hallowell, Whittier's in Portland, Brown's in Augusta, or at his house in East Livermore, and delivered at either of those places, on short notice.

Said Machines are sold on liberal terms, and warranted to answer the purpose for which they were intended.
 June 26, 1832. 26—11
 JOB HASKELL.

PLANING, TONGUEING AND GROOVING MACHINE.

THE subscriber informs the Public that he has just put in operation a labor saving machine which will be found of great utility to those who are engaged in building. It is now in operation in Gardiner, and is capable of doing work by steam or water power. The Agent of the Patent right has visited the State for the purpose of disposing of the rights for Maine and New Hampshire. He may be found at Perkins' Hotel in Gardiner, and invites Joiners and others who may wish to purchase rights for towns, counties, or for the State, to call and see it in operation.

H. BECKER.
 N. B. Boards and Plank Planed on very reasonable terms if application is made soon.
 Gardiner, August 21, 1832.

TAILORING.

SAMUEL CROWELL has taken the room recently occupied by Mr. Williamson (over Mr. L. L. Macomber's Hat Store) where he intends carrying on the TAILORING BUSINESS in all its branches; and hopes by punctuality, and the strictest personal attention to business to merit and obtain a liberal share of patronage.

N. B. CUTTING done at short notice, and on reasonable terms.
 Gardiner, August 14, 1832. 29

One Thousand Rolls ROOM PAPERS.

P. SHELTON has received direct from the manufactory, a large supply of ROOM PAPERS and BORDERS, which he will sell cheaper than can be purchased any where else in this region. *33-N MISTAKE.*
 July 2.

Drugs & Medicines.

THE subscriber has just received, and will keep constantly on hand, a complete assortment of DRUGS & MEDICINES, of the best quality, at the Waterville Druggist Store, nearly opposite Ticonic Bank, which he will sell as low as can be purchased at any of the Druggist Stores this side Portland.
 N. B. Physicians supplied at a liberal discount.
 JAMES W. FORD.
 Waterville, July 10, 1832. 28—7w.

Spring Goods.

GORDON & STODDARD, No. 78 and 80 State Street, BOSTON, HAVE received by the late arrivals from Europe 200 packages, comprising an extensive assortment of WOOLLEN, COTTON, LINEN and STUFF GOODS, which they offer for sale Low for cash or short credit.
 April 16, 1832.

FEMALE HELP WANTED.

WANTED, for a few weeks at least, a steady, faithful Girl to do household work. Good wages will be given. Apply to the Editor of Publishers of this paper.
 Augusta, August 21, 1832.